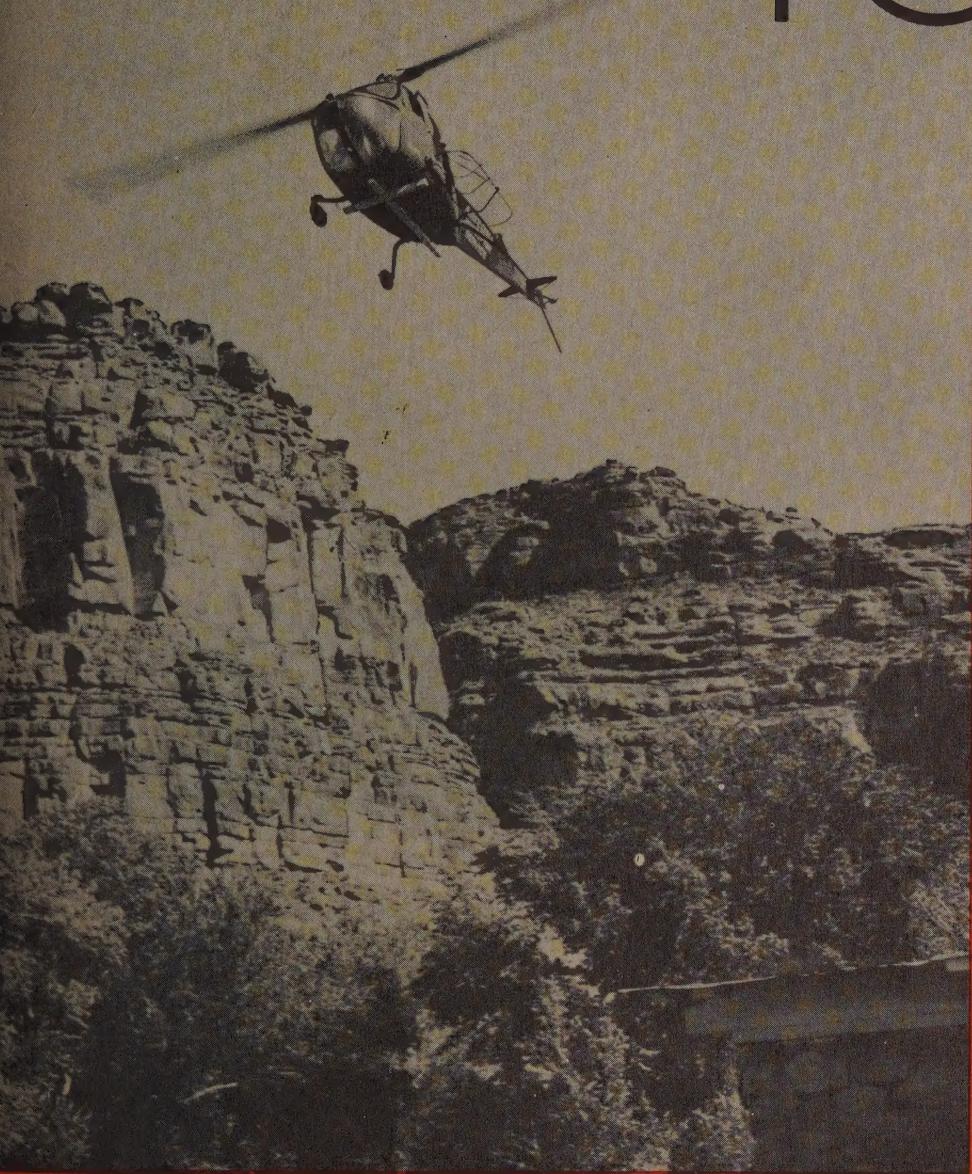


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## Turning the Pages

THE Editors of FORTH are rejoicing this month in the marriage of their recent associate, Elizabeth A. Whitney and Walter Smith, a foreign service officer in the Department of State.

Miss Whitney at the time of her resignation was senior editorial assistant, having served FORTH from the beginning of the present editorship. Prior to joining FORTH, she had served for two years as National Council librarian. A daughter of the Assistant Treasurer of the National Council, Miss Whitney was born in Lincoln, Nebraska, attended the Horace Mann School for Girls in New York, Barnard College, and was graduated with the class of 1941 from Mt. Holyoke.

She is being married on June 5 in St. Bartholomew's Church, New York, by the Vice President of the National Council, the Rt. Rev. Jno. B. Bentley, and the Rev. G. P. T. Sargent.

Miss Whitney was a member of the small group of young women whose faithful and painstaking work make possible the monthly appearance of FORTH. This may be an appropriate moment to mention the other young women who are continuing on FORTH's editorial staff.

Miss Margaret Wootton, who has general overall responsibility for both the regular and diocesan editions of FORTH, is a daughter of the Rev. John E. Wootton, rector of St. John's Church, Clifton Springs, N. Y. and Mrs. Wootton. She is a graduate of University of Syracuse School of Journalism.

Continued on page 2

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## Turning the Pages

Continued from page 1

She is assisted with the diocesan editions by Miss Elizabeth T. Tucker, daughter of Dr. and Mrs. A. W. Tucker, veteran missionaries in the Diocese of Shanghai. A niece of the former Presiding Bishop, she is a graduate of Radcliff College.

FORTH's staff writer is Miss Natalie Bunting, a graduate of Hunter College, New York.

The vacancy on the editorial staff will be filled during this month of June by Miss Mary Barbour, a graduate with the class of 1948 of Barnard College. She is a daughter of the Rev. Paul H. Barbour, missionary in charge of the Rosebud Indian Mission, South Dakota, and Mrs. Barbour.

### Cash Tops Million

THE National Council and the Executive Board of the Woman's Auxiliary have just concluded their April meetings as this issue of FORTH goes to press. Both groups heard with great satisfaction that \$1,151,127.99 had already been received in cash for the Presiding Bishop's Fund for World Relief.

The National Council set the budget for 1949 at \$3,650,000. This is \$150,000 greater than the budget authorized by General Convention for 1948, but \$250,000 below General Convention's figure for 1949. The

budget for next year is set at this time as many dioceses are now making their budget plans for the year ahead.

The organization of the Department of Christian Education as outlined at the February meeting (see *The Future Development of Christian Education*, 25 cents) by the Director, the Rev. John Heuss, is proceeding apace. The Council approved the appointment of the Rev. Vesper O. Ward as Editor-in-Chief of the new curriculum, and of Mrs. Leonora Harris as an assistant secretary in the Department.

Mr. Ward, who assumes his new office June 1, comes to National headquarters from the Diocese of California where he was Canon Chancellor of Grace Cathedral, San Francisco, and head of the diocesan departments of Christian education and promotion and publicity. Previously he had been Dean of the Cathedral of Our Merciful Saviour, Faribault, Minnesota.

A full afternoon was given to a discussion of the report on the American Church Institute for Negroes made by the Council's Committee of Reference, the Rt. Rev. Malcolm E. Peabody, Chairman. Further consideration will be given to this subject at the October meeting.

The next meeting of the National Council will be October 12-14.

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# FORTH

VOL. 113 NO. 6  
JUNE 1948

Editor WILLIAM E. LEIDT

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## Contents

<b>Valid Episcopacy Given Philippine Church</b>	6
<b>First Coadjutor of Wyoming is Consecrated</b>	7
<b>Bexley Students Open Rural Church in Ohio</b>	8
<b>Helicopter Delivers Chapel to Indians in Arizona Canyon</b>	10
<i>By the Rev. Robert P. Frazier....</i>	
<b>Seabury House Belongs to the Whole Church</b>	12
<b>Pastor and Doctor Walk Hospital Ward</b>	15
<b>Wartime Chapel Has Peacetime Opportunity</b>	18
<b>American Bishops Have Played Distinguished Role at Lambeth</b>	
<i>By the Rev. C. Rankin Barnes, D.D....</i>	20
<b>Newfoundlanders Go to Church</b>	
<i>By the Very Rev. Robert S. Rayson....</i>	22
•	
<b>Churchmen in the News: G. Bowdoin Craighill</b>	4
<b>Let Us Pray</b>	14
<b>Read a Book</b>	24
<b>Turning the Pages</b>	1
•	

**THE COVER:** Winding slowly down into mile-deep Havasu Valley in Grand Canyon, the helicopter completes its piecemeal delivery of a quonset hut which is today the Chapel of St. Andrew's Mission, Supai, Ariz. Delivery of the white cross marks the final phase of this unique feat of transportation. The Havasupai Indians, driven into their fertile canyon valley by attacks of roaming Apaches in the thirteenth century, rarely leave their isolated village. Few of them had ever seen a helicopter before. For more about this red-letter day in the life of the Church among the Havasupais, see the Rev. Robert P. Frazier's account of the chapel's delivery on pages 10 and 11. Photo by Allan C. Reed.

## THE NATIONAL COUNCIL

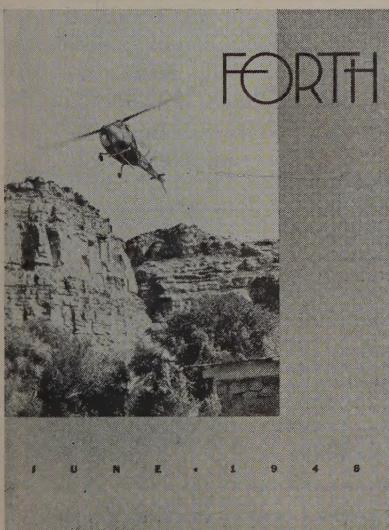
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**FORTH, June 1948, Volume 113, No. 6.**

Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August. William E. Leidt, Editor. Publication office, 230 W. 5th Street, Dayton 2, Ohio. Editorial and executive offices, 281 Fourth Ave., New York 10, N. Y. 15c a copy. \$1.25 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered October 2, 1926, as second class matter at Utica, N. Y. Entered as Second Class Matter, September 8, 1947, at Post Office, Dayton, Ohio, under Act of March 3, 1879. Change of address should be received by first of month preceding issue to be sent to new address. Give both old and new addresses. Make remittances payable to FORTH, preferably by check or money order. Remittances for all other purposes should be made to Lewis B. Franklin, Treasurer, 281 Fourth Ave., New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A.





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— LUKE 14:23

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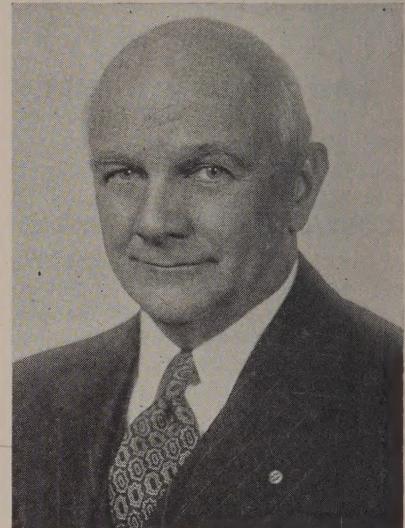
# CHURCHMEN in the NEWS

## Service to Church Is Lawyer's Hobby

**J**T'S a happy day when a man and a job just made for each other get together, which is the case of G. Bowdoin Craighill, whose interim appointment of last January as Chancellor of the Diocese of Washington was confirmed on May 3 at the annual Diocesan Convention.

Service to the Church might almost be called the favorite hobby of the new Chancellor for between giving legal counsel on Church matters and carrying forward a brilliant legal career, he has little time for personal pursuits. An occasional game of golf, a hand at cards, or a romp with his two fine grandchildren to whom he is devoted are about all the relaxation for which he has time.

In his devotion to parish and diocesan activities, the Chancellor is following an established tradition. He belongs to one of the old time Church families of the South. For generations the family name has been associated with Church work. His father, the Rev. James Brown Craighill, a chaplain and ordnance officer in the Confederate Army, was the first minor canon of the Washington Cathedral. In that capacity he used to conduct daily services in the little sanctuary which is now the chapel of St. Alban's School. There is a stained glass window to his memory in St. Alban's Church, where the Chancellor and his family worshiped for many years. During the recent war they moved their membership to Christ Church,



Harris & Ewing  
**G. Bowdoin Craighill**

Georgetown, which is not far from their home.

Another outstanding family name is that of Francis Hopkinson, a great great grandfather, who was a signer of the Declaration of Independence. The Chancellor's brother, the late Rev. Francis H. Craighill, was a rector for many years at Rocky Mount, N. C., and his nephew, Francis, Jr., is now rector of the old Bruton Parish at Williamsburg, Va., and chaplain at William and Mary College. Then there is a first cousin, the Rt. Rev. Lloyd R. Craighill, Missionary Bishop of Anking, China.

With so many clergymen in the family it was a toss-up with the

**Continued on page 26**

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FORTH—June, 1948

## Check Your Calendar

### JUNE

#### Summer Conferences

6 Church of the Air. Columbia Network. 10:00 a.m. E.S.T.  
15-24 National Episcopal Rural Church Conference, Park College, Parkville, Mo.

### JULY

#### Summer Conferences

1-August 8 Lambeth Conference, Lambeth Palace, London, England  
4 Independence Day  
25 Church of the Air. Columbia Network. 10:30 a.m. E.D.S.T.

### AUGUST

6 Transfiguration  
22-September 4 First Assembly of World Council of Churches, Amsterdam, Holland

## Will You Give \$1.00 To Help Someone Pray?

Today demands for the Prayer Book are ever increasing. The foreign missions of the Church must be supplied as well as those throughout this country who have not the means to fulfill their needs.

On June 7, 1949, the Anglican Church throughout the world will observe the 400th anniversary of the first English Prayer Book. In preparation for this great historical and significant event, our Church is seeking to make this great book known to more and more people. The wider use of this Prayer Book and a better understanding of it may well be a factor in bringing about the renewal of faith and religion so desperately needed at this time.

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Religious News Service

## Valid Episcopacy Given Philippine Church

APOSTOLIC ORDERS are bestowed upon leaders of the Philippine Independent Church by the Episcopal Church in St. Luke's Pro-Cathedral, Manila, April 7. Kneeling before chief consecrator, the Rt. Rev. Norman S. Binsted, Missionary Bishop of the Philippines, are Mons. Manuel N. Aguilar, Mons. Isabelo de los Reyes, Supreme Bishop, and Mons. Gerardo M. Bayaca. Co-consecrators (standing) are the

Rt. Rev. Robert F. Wilner, Suffragan of the Philippines, and the Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu. Founded in 1902, the Philippine Independent Church, which today has more than two million members, has long sought apostolic orders. Its petition for valid episcopacy was granted by the American House of Bishops in November, 1947 (FORTH, December, 1947, page 19).

# First Coadjutor Of Wyoming Is Consecrated



Svenson-Ludwig Studio

**LAYING ON OF HANDS** completes consecration of the Rt. Rev. J. Wilson Hunter, Missionary Coadjutor of Wyoming,

(FORTH, May, page 8), in St. Matthew's Cathedral, Laramie, April 7. Bishops Sherrill, Ziegler, and Jones were consecrators.



Mildred Capron  
GOVERNOR of Wyoming, Lester C. Hunt  
(right), congratulates Bishop Hunter



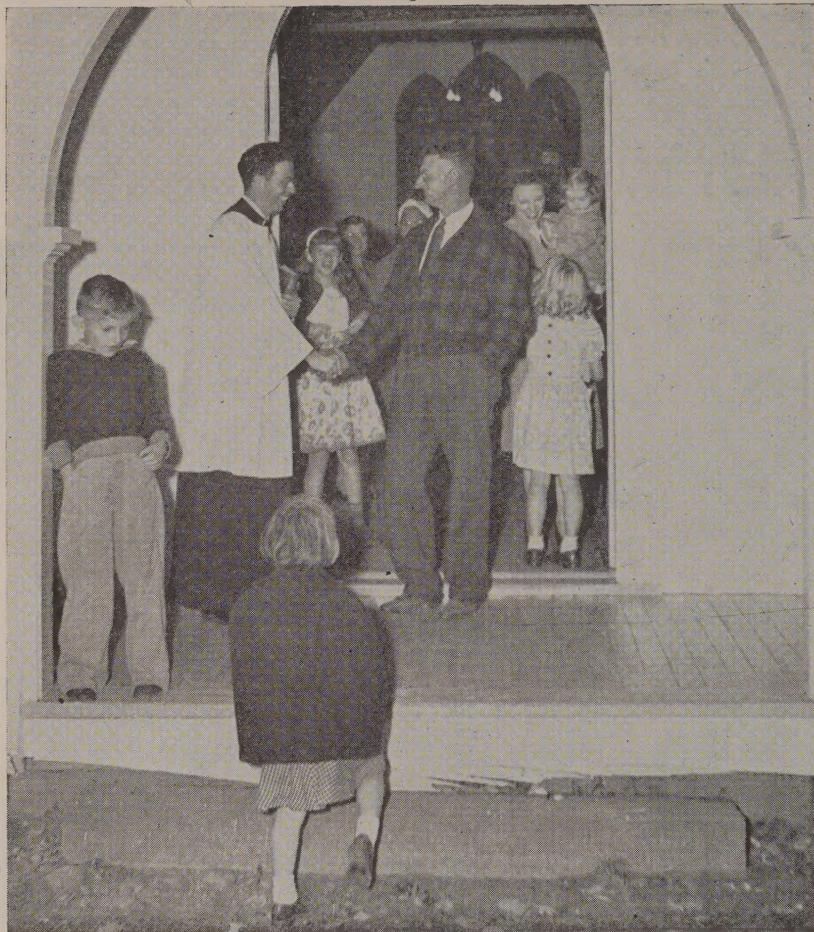
Mildred Capron  
BISHOP HUNTER and Mrs. Hunter receive  
guests at reception given in their honor



Mildred Capron  
ARAPAHO Indian, Irene Bearing, is cordially greeted by the new Bishop

# Bexley Stud

BEDELL C



Cameron-King Photos

**BEDELL CHAPEL**, long closed, was reopened by students at Bexley Hall. Seminarian Edward Ferguson, who as lay reader conducts weekly services, greets one of his congregation

**W**EATHER-BEATEN and overgrown with weeds, Bedell Chapel, for years had been merely a landmark in the rolling Ohio countryside. Now it is once again the center of spiritual life and the force in the farm community it was built to serve.

The renaissance of Bedell, or the Chapel of St. John the Baptist, as it is formally known, is the work of theological students at Bexley Hall, the seminary of Kenyon College, Gambier, Ohio.

Under the guidance of the Rev. Emmet Gribbin, rector of Harcourt Parish, Gambier, and Kenyon College chaplain, and John Stalker, professor of rural theology, students began their project by surveying the religious needs of this rural community. Farm families, living near the chapel, were soon alive to the idea of reestablishing worship.

Farmers took time from their work to mow the high weeds and make repairs on the building, while women fell to with brooms, buckets, and scrub brushes to make the chapel clean and fit. Inside cracked walls were plastered and painted, while outside weather-scarred walls were painted and a new roof was added.

Bexley seminarians appealed for funds to the vestry of Harcourt Parish and to the people of Gambier. One generous gift from the first bride married in Bedell Chapel in 1891 provided material to redecorate the interior.

Bedell Chapel is now a hub of activity. One particularly interested seminarian, Edward Ferguson, as lay reader, conducts morning services in the renovated chapel. His young wife helped organize the children's choir and the Woman's Auxiliary. Another Bexley student

plays the organ for Sunday services. Primary and intermediate Church school classes, totaling thirty students, meet regularly, before the morning service. The older children lead the singing at adult services.

The combination of academic study with practical experience in rural work marks the sweep of the pendulum, for, while it is the latest project of Bexley Hall, it is also in the earliest Gambier tradition. Gambier was once the hub of the Church's work in the rural Midwest, long before the region became industrialized.

When Ohio's first Bishop, Philander Chase, founded Kenyon College, his immediate purpose was to train a ministry for the rugged Western settlements. Young clergymen from the East found life in rural Ohio so difficult that they soon returned to less arduous work. The people in the rural areas, cut off from the settled communities of their origin, soon lapsed into an abyss of spiritual ignorance.



**SEMINARIANS** did professional-looking paint job. Townsfolk joined in renovation

# ts Open Rural Church

## IS AGAIN CENTER OF CHURCH LIFE

One of the first acts of Bishop Chase, upon his arrival in Gambier, was to set up a Church school. From a small beginning, the number of pupils and the number of Church schools grew, so that at one time there were a thousand students and sixty-three teachers, most of whom were Kenyon students. By the middle of the past century attendance began to fall off, perhaps as facilities for public education improved.

Succeeding the Church schools were the country chapels. Seminarians traveled as much as twenty or thirty miles on horseback to conduct services in those struggling country churches. Gambier clergymen, deeply interested in this work, endured the rigors of traveling in order to provide those services which lay readers could not. Among these country chapels was Bedell, so named from the series of stained glass windows given by the Rt. Rev. Gregory T. Bedell, third Bishop of Ohio, in memory of his sister, Julia.

While the scholarly tradition re-

mained constant at Bexley, the practice of religious works altered with the changing times. With the coming of automobiles to the farm, country people lost interest in their poorly heated, simple places of worship. The problems of an increasingly industrialized society drew off the attention, not only of seminarians, but also of the Church from the needs of smaller communities.

As a result farm people, once faithful Churchmen, began to lose their habit of church going. Other communions bought the little chapels at country crossroads, jacked them up, and moved them to their own population centers. Of Kenyon's outlying chapels, only two remained, Bedell and Christ Chapel at the Quarry.

People began to see what was happening. The Church awoke to its responsibilities in rural work. At the General Convention in Kansas City in 1940, the Rev. George A. Wieland, executive secretary of the Division of Domestic Missions of the

National Council, suggested that Bexley Hall should undertake a rural work program. At a Bexley conference in June, 1944, Mr. Wieland said: "The Church must learn to substitute a missionary for a chaplain, for until men go into a rural area realizing that fifty per cent of the people who live in that area belong to no Church at all . . . the work of the Church will not grow."

At the same conference, the Rev. Frederick C. Grant, formerly dean of Bexley, now at Union Theological Seminary, said: "It (the ideal seminary) is a fellowship that uses books and engages in formal studies" and "reaches forward to embrace the actual use of knowledge . . ."

Bexley Hall has staked its future on the validity of these two statements. Books and formal studies are still cherished Bexley traditions, because learning is the strongest bulwark the Church has against ephemeral but compelling pressures of our times. "The actual use of knowledge" and willingness to do the most urgent work at hand are likewise in the Bexley tradition.

The revival at Bedell Chapel is one of several projects in the rural field. Bexley Hall with its revived emphasis on rural work is attracting many young men, who will consider the country church not merely a stepping stone but a life work.



CHILDREN'S choir practices as Bexley student plays organ. Church school pupils stay for adult service to lead singing

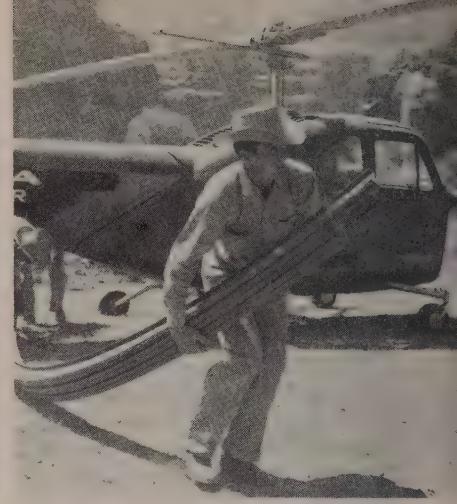


CHURCH SCHOOL, important phase of Bedell's rebirth, meets before morning service. Mrs. Ferguson leads intermediate class



Allen C. Reed

QUONSET hut sections of new St. Andrew's Mission Chapel, Supai, Ariz., are transferred to helicopter for eight-mile flight into mile-deep Havasupai Indian village



CONSTRUCTION engineer helps unload steel parts flown piecemeal into canyon

ONE fine April morning the drone of a helicopter was heard as it began its descent into Havasu Canyon, three thousand feet below the surrounding northern Arizona country. To the Havasupai Indians, who have lived in the canyon for nearly six centuries, this man-made bird was bringing piece by piece a quonset hut that is today St. Andrew's Chapel in Supai, Ariz.

The Church has worked for about twenty-five years with the Havasupais in their isolated, inaccessible canyon. Chiefly through the ministrations of the Ven. J. Rockwood Jenkins, retired Archdeacon of Arizona, and evangelist Jim Crook, first baptized Havasupai, many of the 250 tribesmen are now baptized; some are confirmed (FORTH, September, 1946, page 26).

The idea of using a quonset hut for a chapel began to take form early last winter. The Bishop Steel Construction Company of Phoenix, Ariz., offered to give the hut and deliver it by truck and trailer to Hilltop, where the horse trail starts down into the canyon. The Rt. Rev. Arthur B. Kinsolving, Missionary Bishop of Arizona, solved the problem of transporting the hut to the chapel site far down in the canyon by persuading the Arizona Airways Inc., to use its helicopter to fly the hut into the canyon.

The date for the operation was set for Monday, April 12. Bishop Kinsolving and the Rev. Robert P. Frazier, now in charge of the work at Supai, went down into the canyon a few days early to make sure everything was in readiness.

## HELICOPTER TO INDIANS IN

Sunday was a day of rain, sleet, and high winds. The helicopter which was to have transported the hut into the canyon had to make a forced landing after its carburetor iced. Gloom fell on Supai when word that a second helicopter was on its way from Burbank, Calif.

• By the Rev. R.

HAVASUPAI evangelist, Jim Crook, (left) trained at Cook School, Phoenix, holds cross. The Ven. J. R. Jenkins sets cornerstone (below) of new Indian chapel

World Wide Photo





GUIDED by engineer, Havasupais fit steel ribs into stone base they themselves built



WHITE CROSS of quonset chapel is last piece flown into fertile Shangri La-like valley. Church has ministered to Havasupais for the past twenty-five years

## IVERS CHAPEL IZONA CANYON

Monday morning dawned bright and sunny with very little wind. The Mutual Broadcasting System had a team on hand to make a transcription of the flight of the first helicopter to land in Havasu Canyon and its reception by the Indians.

When the sound of the motor was heard and the machine could be seen approaching, practically the whole

tribe assembled, and when the plane landed a great shout went up. For the rest of the day the helicopter wafted up and down the canyon, carrying sections of the quonset hut strapped to its sides. When the white cross for the chapel was landed, the dedication service began. Part of the service was transcribed by Mutual Broadcasting System.

Bishop Kinsolving read the dedicatory prayer, and Archdeacon Jenkins dedicated the cornerstone of St. Andrew's Mission Chapel. Many tribal leaders and Indian Service officials took part in the service of dedication.

The quonset hut sits on a three-foot stone wall, and has a stone front with a mission belfry, built of the red rock of the canyon walls by the Indians. The construction of the steel

section of the chapel was under the direction of an expert from the Bishop Steel Company, donor of the quonset hut.

The new chapel is twenty by sixty feet in size. The rear fourteen feet are partitioned off for a woman worker's apartment, consisting of a combination livingroom, bedroom, kitchen, and bath. The plumbing is modern, and electricity is supplied from the government plant.

The time is ripe for leading the tribe into the Church. The Havasupais are grateful to the Church for what it has done and what it plans to do for them. To aid in this venture a woman Church worker is needed who has the spirit of adventure to go down into the Havasu Canyon and work with these semi-isolated Indians.

T P. FRAZIER •

BISHOP KINSOLVING of Arizona (below) dedicates chapel as Indians bow heads. Archdeacon Jenkins (right) brought many of 250 Havasupais into Episcopal Church



World Wide Photo



CHAPEL at Seabury House, Greenwich, Conn., is memorial to the late Bishop of Massachusetts, William Lawrence

"OUR Lord said, *Come ye apart and rest awhile.* It is just this function that Seabury House fulfills. A place of rest and spiritual refreshment, a place of comfort and fellowship, where groups of Christians can gather, live together, study, discuss, and worship without the distractions of city life in an atmosphere of quiet and peace."

The Rt. Rev. Henry H. Daniels, Bishop of Montana, thus summed up the atmosphere of the Church's "spiritual capital," situated in Greenwich amid the rolling Connecticut hills. Like all good things, Seabury House began as an idea. In this case, it was conceived by the Presiding Bishop, the Rt. Rev. Henry Knox Sherrill.

At the 1946 General Convention, Bishop Sherrill told the gathered delegates that he would need "tools for his work" as Presiding Bishop. By "tools" Bishop Sherrill meant that he needed a conference center where clerical and lay members of the Church could meet, a guest house where Church visitors from all parts of the world could stay while conferring with the Presiding Bishop.

op, and a permanent residence for the Presiding Bishop.

In response to Bishop Sherrill's request a Joint Committee, headed by the Rt. Rev. William Appleton Lawrence, Bishop of Western Massachusetts, was appointed to set in motion the acquisition of a Church center.

CURRICULUM development meeting is one of 35 held since Seabury House opened



BISHOPS of Second Province confer with Presiding Bishop. In library (l to r) sit Bishops Ludlow, Peabody, Sherrill, Banyard, Washburn, Reinhardt

## Seabury House Belongs

LESS THAN A YEAR OLD NEW CENTER

The Joint Committee looked at many properties, but none proved as ideal as the Satterlee estate in Greenwich, Conn., which was found by Bishop Sherrill, approved by the committee, and purchased for \$100,000 on May 20, 1947.

Seabury House, named in honor of Samuel Seabury, the first Bishop of

INFORMAL discussions help to untangle problems unsolved in formal conferences





EXECUTIVE Board of Woman's Auxiliary assembles four times a year at Seabury House. Corporate life there enhances meetings, spiritual aspect

## To The Whole Church

### CHURCH HAS WELCOMED VARIED GROUPS

the Episcopal Church in the United States and first Bishop of Connecticut, comprises a large residence, a smaller house, and other buildings on nearly one hundred acres that include extensive woodlands and a private lake.

The main house, used as conference hall, hospitality, educational,

and cultural center, houses a beautiful chapel, a memorial to the late Rt. Rev. William Lawrence, distinguished Bishop of Massachusetts from 1893 to 1927. Given by the Bishop of Western Massachusetts and other members of the Lawrence family, the chapel was dedicated on April 29 as part of the meeting of

the National Council. The two master bedrooms of the main house have been redecorated and given as a memorial to Mr. and Mrs. Herbert Satterlee by their daughters, Mrs. Abbott Ingels, and much of the fine furnishings of Seabury House has been donated by members of the Satterlee family.

On the estate, but affording privacy, is a smaller house, which is the permanent residence of the Presiding Bishop. Some of the other buildings on the grounds provide housing facilities for officers of the National Council.

Since Seabury House was opened in October, 1947, there have been three sessions of the National Council and the Woman's Auxiliary, and twenty-nine other meetings lasting from one to three days. Many clergy and lay groups within the Church as well as some interdenominational gatherings have convened there, including the Department of Christian Education's Visual Education Commission, the Presiding Bishop's Committee on Laymen's Work, the Commission on Approaches to Unity,

*Continued on next page*



TRUSTEE, the Rev. A. J. M. Wilson, rector of Christ Church, Greenwich, chats with Bishop Sherrill in the refectory



## Seabury House . . . continued

the United Council of Church Women, and the Daughters of the King.

Nearly all people who have met at Seabury House have been unanimous in their enthusiasm for the Church's "spiritual capital," though some people on the National Council expressed skepticism when the idea of such a center was first discussed.

Mrs. David R. West, member of the Executive Board of the Woman's Auxiliary wrote, ". . . when Bishop Sherrill came to our Board to tell us of the plan, I was quite skeptical. Now, no one could be more enthusiastic."

Another member of the Executive Board of Woman's Auxiliary, Mrs. Theodore O. Wedel, calls herself a "convert" to Seabury House. She said, "I expected to dislike meeting there, where a group had to spend several days in one building, with no other place to go and none of the diversions of New York. But one meeting converted me. . . . The very things I had dreaded proved to be the best things. Because a group is housed under one roof, with no outside distractions, a great deal more can be accomplished, and the fellowship which Seabury House engenders has a quality all its own."

The Rev. Robert A. Magill, rector of St. John's Church, Lynchburg, Va. and National Council member, summed up his admiration of Seabury House by saying:

"When the National Council is in session the members are busy morning, noon, and night, and this meant that when we assembled in New York and then scattered to our various hotels, we saw very little of each other apart from the business sessions.

"Seabury House has happily changed this situation for us so that now we have the opportunity for some fellowship with each other, which is a tremendous help to us and I believe expedites the business affairs of the Church."

Another visitor to Seabury House also felt that "in the restful quiet surroundings . . . distractions inevitable in a metropolis were nonexistent and therefore the business

at hand received uninterrupted attention."

Still another enthusiast who attended a conference on daily vacation Bible schools believes that the setting of Seabury House "fosters a spirit of fellowship. . . ." "Quite often," Miss Florence F. Pickard, rural worker in Oregon, wrote, "we can iron out some of our difficulties in friendly chats in a way we never could in formal meetings."

Seabury House has been called "a valuable spiritual as well as physical acquisition" by The Very Rev. James W. F. Carman, Dean of Trinity Cathedral, Phoenix, Ariz. One has the feeling of being "drawn apart from the demanding world and having nothing else to do but live wholly in the work at hand. The beauty and charm of the little chapel at whose altar one receives strength to begin each day reminds one constantly that he is there about his Father's business."

Not only has Seabury House become a favorite meeting place for Church groups, but it has proved to be an appropriate place for outgoing missionaries to stay and confer with the Presiding Bishop. Last fall the Rev. Milton A. Cookson and his family spent approximately two weeks at Seabury House before setting out for his post in the Panama Canal Zone (FORTH, March, page 19). Previous to his consecration as Missionary Coadjutor of Southern Brazil (FORTH, April, page 12), the

Rt. Rev. Louis C. Melcher and his wife visited Bishop and Mrs. Sherrill at Seabury House.

Though no returning missionaries have yet taken refuge in the comfortable, hospitable rooms of Seabury House, the Rt. Rev. Charles C. J. Carpenter, Bishop of Alabama, has called Seabury House "the answer to a long felt need for an adequate place . . . where returning missionaries may go to talk over the needs and opportunities of their several fields in an unhurried atmosphere with the Presiding Bishop and the National Council."

As Seabury House entered into its second year, Jackson A. Dykman, member of the National Council, pointed out, "Experience has shown beyond question that the action of the General Convention in approving and setting in motion the Presiding Bishop's plan for a national center was one of the wisest things it ever did.

"One hopes that every member of the Church who can will visit the house. New confidence in the future of the Church in the United States will be kindled by such a visit and a desire to help make this great enterprise the success which the Presiding Bishop's vision deserves."

What the future holds in store for Seabury House cannot be foretold, but those who have come to know the Church's national conference and hospitality center believe, "We can expect that with continued usage a tradition and love will grow in the hearts and minds of Episcopals.

**Continued on page 25**

## LET US PRAY

For the coming Lambeth Conference

THAT in conference assembled the Bishops may draw together in ever closer fellowship;

That through their growing friendship and their united action the bonds which join the branches of the Anglican Communion may be strengthened;

That mutual coöperation may promote and enrich the work in the mission field;

That in devout response to the guidance of the living Christ the cause of Christian unity may be advanced with courage;

That the Bishops of the Church, which is the Body of Christ, may send forth into a world of suffering and tragedy and fear a message of unshakable confidence and unconquerable hope.



Hays from Monkmeyer

CHAPEL of Massachusetts General Hospital, Boston, is a place of comfort and guidance for patients, visitors, and staff

## Pastor and Doctor Walk Hospital Ward

**F**OR more than a decade the Massachusetts General Hospital, Boston, has been actively interested in providing clinical training for interested persons outside the medical profession. Today its Institute of Pastoral Care, open to ordained men of all communions, gives a postgraduate course. Through hospital training they find a deeper and more personal understanding of

the art of healing. Under the direction of the Rev. Rollin J. Fairbanks, the five-year-old Institute (FORTH, September, 1944, page 14) has had the encouragement of Church leaders. Presiding Bishop Henry Knox Sherrill has encouraged clinical training at Massachusetts General Hospital from the beginning, as Bishop of Massachusetts and as chairman of its board.



All photos Hays from Monkemeyer

**CLINICAL TRAINING** in pastoral care is equipping many clergymen throughout the United States for a more effective pastoral ministry. Utilizing the knowledge of physical and emotional behavior which medicine and the social sciences are contributing, it offers supervised practical experience combined with graduate study. One of the leading programs in this field is organized under the Institute of Pastoral Care. Begun at Massachusetts General Hospital, Boston, in 1944, it offers a six-weeks' summer course to parish clergy and theological students. Through a correlated program, the students gain great help for their ministry.



**EACH STUDENT** receives many consultations with the chaplaincy staff. Burns, one of the chaplains at M. Hospital and Associate Director of the Institute of Pastoral Care explains to a student the interpretation of a patient's medical record. Institute leaders have all had clinical training and are thus able to make the training meaningful.



**WORKING** on the hospital team with doctor, social worker, nurses, and technicians is part of the chaplain's job. Students at the Institute also have experience in this "teamwork." The integration of medical and pastoral care is important in the treatment of the individual. Emotional factors are involved in many physical illnesses. Since visiting the sick is a pastoral responsibility, it is valuable for the students to learn how to co-operate with doctors in order to integrate medical and pastoral care.

## Clinical Training Gi



**SOCIAL WORKER** is another member of the hospital team. A social worker is concerned with all of the factors in the home and the community which affect a patient's well-being; she can interpret these to the chaplain. She is also aware of the social resources which exist in the general community for the solution of personal and family problems. Through learning to work with her, students in pastoral care learn how to use social resources which they will find in their communities.



COUNSELING with families is essential. The pastor must learn how to help young couples in their efforts to build their marriages upon Christian values. Through counseling with discharged patients or the parents of children in the hospital, the student gains insight into the problems which face families in their efforts to create a Christian home, a happy partnership and wholesome parenthood.

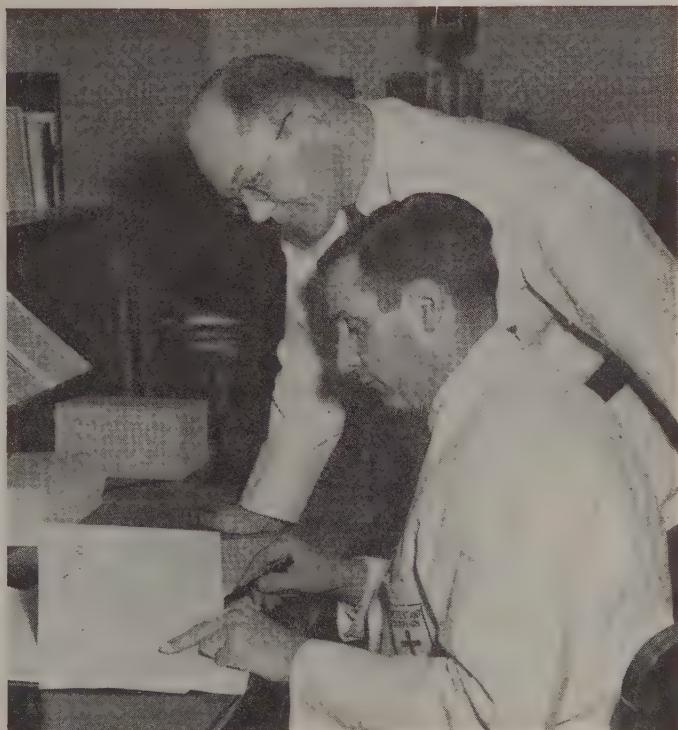


MAJOR portion of practical experience in the course is secured from supervised interviews with patients. In the hospital setting, the student learns through work with patients how to utilize the findings of medical and social science to foster good relationships. He learns how to combine spiritual values with an understanding of the physical, mental, and emotional characteristics in the development of the individual person.

## New Tool to Clergy



PLAIN Burns addresses a group of Church women on the meaning of illness. In working with persons who have emotional and physical disturbances, the pastor needs the help of others. Understanding on the part of the disturbed person's family and friends is essential to improvement. Because of this, interpretation to lay groups of the sick persons' reactions during the period of illness and convalescence is of great interest to the Institute.



NUMBERS of clergymen have received training in pastoral care through the Institute and other postgraduate programs. For the large majority, who cannot avail themselves of this opportunity, the Institute began publication in September, 1947, of *The Journal of Pastoral Care*. Intended for broad general use, it attempts to give the clergy insight into problems and techniques of care through articles written by specialists. The Rev. Rollin J. Fairbanks, director of Institute, confers with Chaplain Burns.



**WAR-BORN** parish of Church of the Ascension, near Baltimore, is becoming a thriving permanent community as airplane workers buy homes built by company during emergency. Chapel, dedicated in 1943, was used as both church and community center until this spring when much-needed parish house was built. Boy Scouts formerly met in chapel (above), now meet in new parish memorial hall

**W**HEN the Chapel of the Ascension in Stansbury Manor and Estates on Wilson Point, twelve miles from Baltimore, Md., was dedicated in June, 1943, few people thought that three years after the war it would still be a thriving parish serving over six hundred families.

Built to serve the Glenn L. Martin employees, living in the company-owned houses on the Point, the little white cement block chapel has served a double purpose. First and foremost, the chapel is an Episcopal church, but it also served as a vital community center until the recent addition of a parish house, the Memorial Hall of the Chapel of the Ascension.

Before the war Wilson Point was little more than a wooded peninsula jutting into Middle River, which flows into the Chesapeake Bay. As workers from all parts of the United States flocked to the Glenn L. Martin airplane plant, the need for housing became acute. To solve the housing problem, the company divided its 1,260 acre plot into three centers, Stansbury Manor, Stansbury Estates, and Aero Acres.

Many of the defense housing areas that mushroomed throughout the country have become ghost towns, but the communities on Wilson Point have taken on a permanent aspect. There are still good jobs for the workers in the factory, and people have bought their homes from

the company. They have decided to stay.

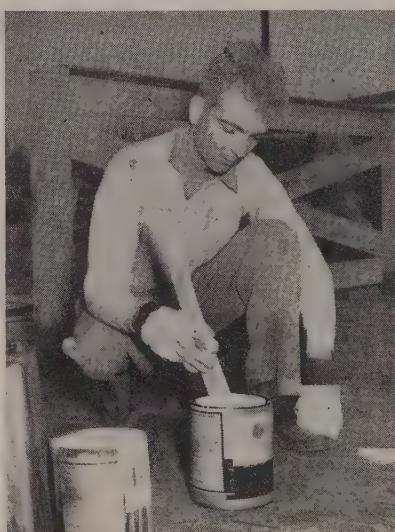
This year the much needed parish hall was added to the 73 by 26 foot chapel at a cost of \$14,000. Glenn L. Martin, president of the airplane company, donated the land for the hall, as well as for the chapel, and

gave \$5,000 toward the construction of the new building. In addition, the Women's Service League of the parish raised \$1,000 for kitchen equipment for the new parish hall. The balance of the \$14,000 has been borrowed, with the approval of the Rt. Rev. Noel C. Powell, Bishop of Maryland, from the American Church Building Fund Commission.

The Rev. Thomas S. Clarkson, priest-in-charge of the Chapel of the Ascension, and the Chapel's Council of Advice, appointed by Bishop Powell, are eager to wipe out the \$9,000 debt as soon as possible.

Honoring more than eight hundred men who died during World War II in the 331st Infantry, of which Mr. Clarkson was chaplain, the Memorial Hall houses a book of remembrance in which will be recorded the names of the honored war dead of the community as well as those of the 331st Infantry.

Though the paint is hardly dry on its cement block walls, the Memorial Hall has already been put to good use, not only by members of the parish, but also by the people of the



**LAY READER**, George Metter, lends hand in completion of new parish memorial hall



FROLIC for all ages on chapel lawn (above) is one of Church's community activities which does much to knit people of different religious and regional backgrounds into genuine fellowship. Glenn L. Martin Company, employer of most of people in area, donated land for chapel and parish house. Youngsters of plant workers are cared for during working hours in factory nursery (left)



# vacetime Opportunity

## PLANT MINISTERS TO 600 FAMILIES

community. The Young People's Fellowship of about forty members, the Church school, numbering around two hundred pupils, the Women's Service League, and the Altar Guild all meet in the Memorial Hall. In addition, Cub, Brownie, Girl and Boy Scout troops have their meetings there, as do the Wilson Point Men's and Women's Clubs. Dancing classes and piano lessons are held in the hall, and motion pictures and other types of entertainment are given frequently.

The Memorial Hall has thus begun its service as a vital community center. Its facilities are available to everyone, regardless of Church affiliation, just as the chapel is open to all who will come.

Since the Chapel of the Ascension and the Memorial Hall are situated in a somewhat isolated area, they occupy a strategic position. Every Sunday children and their parents of many communions worship at the chapel altar. Though it is an Episcopal Church, the chapel, like its parish hall, was built to serve the whole community.

When war-plant housing areas such as the Stansbury Manor and Estates began to spring up in Baltimore and other parts of Maryland, the Council of Churches in Baltimore recognized the need for religious centers in these communities. The Council felt that a scattering of



INVITATION to worship is extended to members of all communions in Wilson Point

community churches without denominational characteristics was not the answer to the need. It was also believed that were each communion to establish its own church in every defense area, there would be much needless duplication, extra expense, and loss of valuable time.

Various Christian bodies therefore were asked by the Council to assume responsibility for religious services in these communities. The Episcopal Church was asked to minister to the people of Stansbury Manor and Estates, and in this way the Chapel of the Ascension was established in the Wilson Point area (FORTH, November, 1942, page 18).

In the past five years the Church has had a thriving ministry among the people of Wilson Point. The Chapel of the Ascension has done much to knit the community into a religious fellowship, and members of many communions have come to regard the chapel as their Church home.

The new Memorial Hall already has begun to be an integral part of Wilson Point community life and should do much to engender a greater feeling of brotherhood among the people of a war-born area.

SEVEN students from other countries are enrolled at Ginling College in Nanking, China, this semester. Four are from the United States, two from India, and one from Holland.

# American Bis

## Distinguished

By the REV. C.



LAMBETH LIBRARY again will house Conference sessions. Here is one that met in 1930

QUITE naturally the Lambeth Conference arouses the interest of Anglicans throughout the world. They rejoice to read of the assembling of their bishops from all parts of the world at the London residence of the Archbishop of Canterbury to confer on the broadest aspects of Christian faith and action. They know that American and Australian bishops will be welcomed by His Grace, the Primate of All England, as cordially as those from Scotland and Wales. But they do not always realize the interesting part which the American Church has played in Lambeth Conferences of other years.

Oftentimes credit for the initial suggestion of a world-wide assemblage of Anglican bishops is given to the resolution passed in 1865 by the Provincial Synod of the Church of England in Canada. On the other hand it was first suggested in 1851 by the Rt. Rev. John Henry Hopkins, D.D., Bishop of Vermont. Early in 1851 he received an invitation from the Archbishop of Canterbury, as President of the Society for the Propagation of the Gospel, to attend its sesquicentennial in London. Responding to this he wrote:

"It is always a grateful theme to an American Churchman when a prelate of our revered Mother Church speaks, as your Grace has been pleased to do, of the 'close communion which binds the Churches of America and England.'

For my own part, I would that it were much closer than it is, and fervently hope that the time may come when we shall prove the reality of that communion in the primitive style, by meeting together in the good old fashion of synodical action. How natural and reasonable would it seem to be, if 'in a time of controversy and division,' there should be a Council of all the bishops in communion with your Grace! And would not such an assemblage exhibit the most solemn and, under God, the most influential aspect of strength and unity in maintaining the true Gospel? It is my own firm belief that such a measure would be productive of immense advantage, and would exercise a moral influence far beyond that of any secular legislation."

When the Most Rev. Charles Thomas Longley, Archbishop of Canterbury, issued the invitations to the Conference of 1867 Bishop Hopkins had become the Presiding Bishop and headed a delegation of nineteen American bishops to London. In issuing the formal invitations for this Conference the Archbishop acknowledged the great assistance he had received from the Rt. Rev. Henry John Whitehouse, D.D., Bishop of Illinois, in the preparations. Bishop Whitehouse preached the sermon at the opening service held in Lambeth Palace Chapel.



PRESIDING BISHOP will see many old acquaintances, including Bishop of London



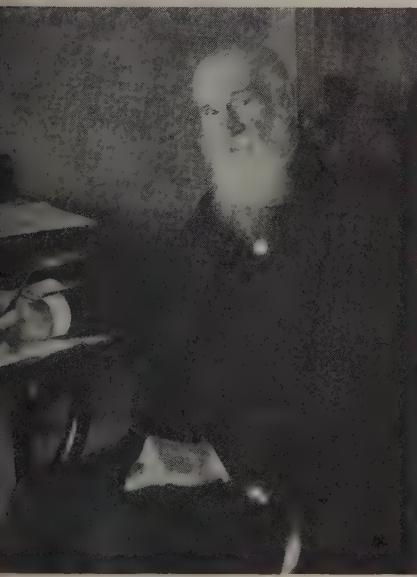
ILLINOIS' Bishop Whitehouse preached at opening service of first Conference

# What Have Played Role At Lambeth

W. BARNES, D.D.



FIRST to envision meeting of all Anglican bishops was Vermont's John Henry Hopkins



RECORD HOLDER of Lambeth invitations was late Presiding Bishop Daniel S. Tuttle



Keystone View  
ARCHBISHOP OF CANTERBURY leads way to Westminster Abbey for 1930 closing

On September 27 all the archbishops and bishops signed the Address to the Faithful which had been formally adopted, and Bishop Hopkins used the unique form of abbreviation: "John H. Hopkins, Presiding Bishop of Pr. Ep. Church, in the United States."

The impression made by Bishop Hopkins on the other bishops may best be judged from the tribute paid at his funeral by the Lord Bishop of Quebec:

"In that great assembly of Bishops, which was not long since convened at Lambeth, I saw him stand conspicuous—a pillar of the Church . . . in that great assembly, when open for counsel and debate, he bore himself as one in whom all might recognize a Master in Israel; as one in whom you might gladly recognize a representative man, the first bishop of your Church. Replete with learning, ready of utterance, without fear and without favor, he contended earnestly for the faith once delivered to the saints and contributed in no slight measure to the prosperous issue of our deliberations. In how manful a manner he subsequently upheld the dignity of our insulted body, with how just a severity he administered rebuke, when rebuke was needed, is known to all."

The strong words of that last sentence refer to the vigorous, and very quickly famous, letter of rebuke which Bishop Hopkins sent to the

Very Rev. Arthur P. Stanley, Dean of Westminster, for his denial of the use of the Abbey for the Conference's closing service.

When the second Lambeth Conference was held in 1878 the Presiding Bishop, the Rt. Rev. Benjamin Bosworth Smith, D.D., Bishop of Kentucky, was eighty-four years of age, and too frail to make the journey. Again nineteen American bishops attended. The sermon at the closing service, held in St. Paul's Cathedral, was preached by the Rt. Rev. William Bacon Stevens, D.D., Bishop of Pennsylvania.

The Rt. Rev. John Williams, D.D., Bishop of Connecticut, was Presiding Bishop during the Lambeth Conferences of 1888 and 1897, but attended neither. They were respectively attended by twenty-nine and forty-nine American bishops.

In 1908 the Rt. Rev. Daniel S. Tuttle, D.D., Bishop of Missouri, was Presiding Bishop and led a delegation of fifty-five American bishops to London for the fifth Lambeth Conference. On August 6 he preached the sermon at the closing service, held in St. Paul's Cathedral.

The holding of the sixth Lambeth Conference, scheduled for 1918, was delayed by World War I. When it did assemble in 1920, Bishop Tuttle, then eighty-three, did not try to attend. He was unique in the entire Anglican Communion in having

Continued on page 28

# Newfou

BRITAIN'S



Monkmeyer

**OLDEST AND PROUDEST** of Britain's colonies, Newfoundland, is inhabited by hardy, independent folk in whose lives the Church of their fathers is integral part

By the Very Rev.

ROBERT S. RAYSON

Dean of Newfoundland

THE past war brought to thousands of Americans their first introduction to Britain's oldest and, in some ways, her proudest colony, Newfoundland.

Today, Fort Pepperrell outside St. John's and the great naval base at Argentia are household words in hundreds of American homes; and thousands of American service men who spent part of their term of service there came to love Newfoundland for its magnificent scenery and its people for their independence, warm hearts and generous hospitality.

An event this past summer again brought the island to the attention of American people, particularly those of the Church. At its biennial

synod last June, after the question had been discussed for nearly a century, the Diocese of Newfoundland decided by an overwhelming ma-



**BUSY** harbors are life's blood of the country. Politically independent of neighboring Canada, Newfoundlanders last summer joined Synod of Canadian Church

jority to join the General Synod of the Canadian Church. Though Newfoundland remains a country separate from Canada, this momentous step will more closely unify the Church in British North America.

The Church of England, of which the diocese until now has been a part, has flourished on the island ever since the first priest settled there in 1611. In 1787, Newfoundland was incorporated into the first overseas diocese of the Empire, Nova Scotia; but 52 years later, in 1839, it was created into a separate diocese under the jurisdiction of the Archbishop of Canterbury. Since then two great bishops have left an enduring mark upon it. Bishop Edward Feild (1844-1876), an English scholar of true missionary spirit, founded Queen's College at St. John's in 1847; organized the diocesan synod; and laid the foundations of the Church's educational system from primary grades to college entrance. A great Tractarian, it was his influence which has given its distinctive flavor to Newfoundland Churchmanship. Bishop Llewellyn Jones (1878-1918) organized the Chapter of the Cathedral

# nders Go To Church

## ERSEAS DIOCESE JOINS CANADIAN SYNOD

and did much to expand the educational system.

Today, almost a third of the island's 312,000 people are members of the Anglican Church. They are served by about seventy clergymen, nearly all native Newfoundlanders, under the Rt. Rev. Philip Selwyn Abraham, D.D. Since the occupation of a great part of the population is fishing, the chief work of the diocese is done in the "outports" (the fishing villages outside St. John's). Some missionaries have twenty or more points to cover, especially in the lonely parts of the Straits of Belle Isle and down the rugged Labrador coast. They use small motor boats in the summer (always a risky method of travel when storms occur), and snow-shoes, when possible, in winter.

This sharing of the lives of the hardy fisherfolk is one of the links which bind priest and people so closely together, and produces that respect for the office of parish priest which is perhaps more marked in Newfoundland today than in almost any other part of the world. Fishermen and lumbermen, like all who

live close to nature, are seldom unbelivers. When the missionary comes to a fishing village—often he can come only four or five times a year—everyone downs tools and goes to church. When the priest is in another part of the mission, the Church School teacher acts as lay reader, conducting services, preparing children for confirmation, and generally acting as spiritual leader of the community.

Newfoundland's school system is strictly denominational. This means the Church, with partial help of government grants, has to finance all her primary and secondary schools. As yet there is no degree-conferring institution on the island. Memorial University College, St. John's, gives students accredited courses for the first two years in Arts. Queen's College, its affiliate, prepares students for the English General Ordination Examination. But students wishing to graduate have to go abroad to English, American, or Canadian universities.

From the colony's viewpoint this is unfortunate as many Newfoundlanders remain there and are lost to

their own country. Without Queen's College, however, the Bishop would often be hard pressed to man the scattered missions in the outports. Thus the Church owes much to the devoted teachers of the Church Schools and colleges. Not only do they prepare its leaders, but they are as fine a body of lay evangelists as may be found anywhere.

In St. John's, the capital and only city, is the mother Church, the Cathedral. Its parish records go back to 1752, and its history even before that. A disastrous fire in 1892 destroyed the building. Rebuilt by the famous Scott family, architects of Liverpool Cathedral, it is considered one of the finest Gothic buildings on this continent. Here it is that the Bishop has his headquarters. He makes his visitations chiefly by boat in the short navigation season, for the Newfoundland Railway, which transverses the island, can only reach a limited number of settlements. Unfortunately, the Church ship, *Happy Adventure*, burned at sea last June, and he has since been compelled to use the boats of different missions, fortunately in good weather.

Missions to Seamen form an important part of the diocesan work. Since 1892 the Cathedral Men's Bible Class has visited every ship in harbor at St. John's every Sunday. Their boat is named the *Jacob Brinton* in honor of the well-loved priest who for forty years has made this

*Continued on page 32*



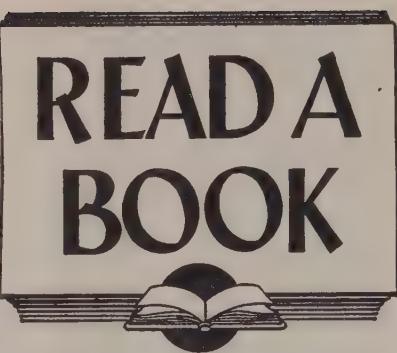
THREE FEATURES of a typical "outport" in Newfoundland are the parsonage, the church and the schoolhouse around which much of community's life centers



BIBLE Class boat regularly takes Church's message to seamen in port of St. John's

NOW and then, among the thousands of new books published annually in the United States, the casual reader happens upon one which strikes him as a discovery. It is the sort of book which he reads joyfully, then rereads, and wants to tell his friends about. Such, in my case, is the little book, *Prayer and You* by Helen Shoemaker (New York, Revell \$1.75). It is new, fresh, and authentic. It enriches life by enlarging one's perceptions of life's possibilities. That Helen Shoemaker, writing on so familiar a subject as prayer, can achieve this points, I believe, to two things: the fertility of the topic (which, after all, may not be so familiar as one is apt to assume) and her own peculiar abilities.

By training and experience, the author, who is the daughter of Senator H. Alexander Smith of New Jersey and the wife of the well-known rector of Calvary Church, New York, writes with the authority of knowledge. She has been intimately associated in this country and abroad with people of all classes and



of many nations. One of the three writers of the World Day of Prayer Program for 1948, she is a member of the National Christian Teaching Missions Committee of the Federal Council of Churches and Devotional Chairman of the Second Province of the Woman's Auxiliary of the Protestant Episcopal Church.

The theme of her book is expressed in the statement: *prayer is power*. And no figure of speech is intended. Prayer is one of the ways whereby a force more powerful than atomic energy operates. Out of her long experience, and supported by many illustrations drawn from con-

temporary life as well as from the past, the author shows the effects of prayer in the case of individuals, groups, and world issues; in short, at every point of life where it is put to use. She explains, too, the methods and implications, the discipline, of prayer.

Not that the book offers any new doctrine. Its distinction consists in the force with which the age-old Christian doctrine is re-affirmed. The author's freshness, vigor, and conviction transform the old into something dazzlingly new. And I should add here my appreciation of her style, which never sinks to mere prettiness or piousness, but which remains always direct, simple, and clear-cut.

The last word of the title should be emphasized. The *You* is everybody: the invalid, the bed-ridden, the man or woman of business, the political leader, the artist, the soldier, every condition of men. Whoever you are, in whatever situation, prayer offers to *you*, as the author insists, the privilege of creative and effective effort.

It is a rare pleasure nowadays to read of belief rather than of doubt. You will not find a negative or hesitant note between these covers. To men and women of courage and good will, to the fearful and baffled, to those who are oppressed by the heat and burden of the day, this book will bring refreshment and hope.—SAMUEL SHELLABARGER, author of *Captain from Castile*.

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### The Earth is Ours

THE Earth is Ours by Marion Pedersen Teal (New York; Crowell \$2.75) might also be titled, Preface to Loving the Land. For those farmer folk who look wistfully away from their stock and their acres towards urban life this book can give new insight and joy. For urbanites who idealize the farm as the simple life, or for those who scorn it on other counts, *The Earth is Ours* can "open their vision" and make of the land and its people a world of appealing and complex adventure.

Scientific farming of 230 eroded family acres by a returned mortgage insurance farm economist and his wife, escapees from the confinement

*Continued on Next Page*

## Read A Book... cont.

of New York, is the extraordinary story of a slowly victorious battle against their own farming hazards as well as against suspicion and prejudice of neighbors that farm in wasteful, time-honored ways, dissipating topsoil, human energy, and limiting production. Incident after incident, whether about baby chicks, cattle, hogs, farm machinery and equipment, farm helps, visitors, storms, seeding and harvest, or going to town on Saturday night,—each is a told with variety and not-too-heavy realism. Though a book with a purpose, there is no moralism; and the purpose discreetly is undeclared.

No clerical or lay rural worker in the Episcopal Church or out of it should fail to read this book, as much for enjoyment as for a means of seeing rural life transfigured without loss to the factual.—F. H. O. BOWMAN, *rector, St. Matthew's Church, Bloomington, Illinois.*

### SOME NEW BOOKS

**Virginia's Mother Church** and the Political Conditions Under Which it Grew by George Maclareen Brydon, D.D. (Richmond, Virginia Historical Society. \$7.50)

**The American Churches** by William Warren Sweet. (Nashville, Abingdon-Cokesbury. \$1.50)

**An Analytical Index to the Book of Common Prayer** by George Wharton Pepper. (Philadelphia, Winston. \$2.50)

**The Diocese of Western Michigan** by Franklin Campbell Smith (Grand Rapids, Diocesan Historical Commission. \$5)

**How to Make Publicity Work** by Jack Ramsberger. (New York, Reynal and Hitchcock. \$2)

**New Guide to Mexico** by Frances Toor. (New York, Crown. \$2.50)

**Prayer and the Common Life** by Georgia Harkness. (Nashville, Abingdon-Cokesbury. \$2.50)

**The Protestant Era** by Paul Tillich. (Chicago, University of Chicago Press. \$4)

**Quarter of a Millennium** Trinity Church in the City of New York 1697-1947 by E. Clowes Chorley. (Philadelphia, Church Historical Society. \$3)

**Rising Through the Dust** by Archie R. Crouch. (New York, Friendship Press. Cloth, \$1.50; paper 90 cents)

**The Protestant Church and the Negro** by Frank Loescher Foreword by William Scarritt, Bishop of Missouri. (New York, Association Press. \$3)

**The Rise of Christianity** by Ernest William Barnes. (New York, Longmans. \$3)

FORTH—June, 1948

## Seabury House

Continued from page 14

pilians and that it will mean a great deal in the life of the Church."

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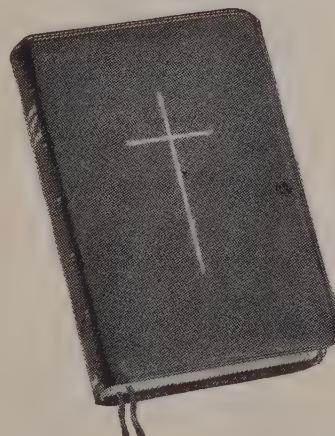
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# CHURCHMEN IN THE NEWS

Continued from page 4

Chancellor, while he was a student at Eastern High School in Washington and at the University of the South in Sewanee, Tenn., whether he would be a lawyer or a divine. He also had a reputation as a gymnast and taught physical culture and gym work at the Y.M.C.A. as a young man. He finally decided that the law was his vocation and it is through the law he now serves the Church.

For the past twenty-five years he has been general counsel for the Washington Cathedral. He is a judge of the Moot Court of the Law School of George Washington University and an honorary member of the legal fraternity, the Order of the Coif.

The Chancellor's home on P. St. is one of the interesting old places in Georgetown. Passersby stop to stare at the picket fence made of gun muskets from the War of 1812. Behind that warlike exterior a happy home life goes on. In 1910 Mr. Craighill married Julia A. Lippett of Charles Town, West Virginia. They have a daughter, Mrs. Karl R. Price, and a son, Bowdoin, Jr., who maintains the family tradition by active work as a vestryman at Christ Church, a member of the Executive Council, and of the Department of Promotion of the diocese. Both father and son belong to firm of McKenney, Flannery, and Craighill.



NEW PRESIDENT of Episcopal Service for Youth is Mrs. John E. Woodward of South Orange, N. J., elected at the annual meeting at Atlantic City in April. She succeeds the late Rev. C. W. Sheerin, D.D.

• Two Bishop Coadjutors were elected in April: the Rev. HAMILTON WEST, rector of St. Paul's Church, Augusta, Ga., was elected Bishop Coadjutor of Florida, April 28. Since 1941 Mr. West has served on the National Council as representative of the Province of Sewanee. A southerner, Mr. West was chaplain to Episcopal students at the University of Florida from 1936 to 1941, when he was called to his present post. The Rev. THEODORE NOTT BARTH, rector of Calvary Church, Memphis, Tenn., was elected Bishop Coadjutor of Tennessee on April 20.

• The Rev. RUSSELL STURGIS HUBBARD, rector of St. Saviour's Church, Bar Harbor, Me., has accepted his election as Suffragan of Michigan.

• The Rt. Rev. RICHARD T. LORING, Bishop of Springfield, died suddenly on April 16.

FINANCIAL matters in China cannot be described. Fantastic is far too weak a word. A missionary salary basis of \$100 Chinese National Currency was considered liberal at one time. In January, 1947, a salary of \$200,000 CNC per month meant \$59.70 in U. S. money. In March, 1948, a monthly salary of \$1,000,000 would net \$14.29 in U. S. money.

## Mexico Convention Honors Srta. Quintard de Salinas

THE Mexican Episcopal Church recently held its thirty-fourth Annual Convention in San Pedro Martir, picturesque, mountainside village near Mexico City. This predominantly Episcopal village is a purely Aztec community, noted for its roses grown for markets in the nearby capital.

The Convention was presided over by the Rt. Rev. Efrain Salinas y Velasco, Missionary Bishop of Mexico (*FORTH*, September, 1947, page 19). A resolution, pledging co-operation with Protestant Churches in forming a Federal Council of Churches in Mexico, was adopted.

A special medal and testimonial were presented to Srta. Quinard de Salinas, who has worked as a medical missionary in the town of Nopala, Hidalgo, for twenty years without outside financial assistance. Last year, despite failing health, Srta. de Salinas treated 1,285 patients.

Reports were made on the Church's educational institutions including *Casa Hooker*, girls' school in Mexico City; the commercial academy at Teloloapan, State of Guerrero, and St. Andrew's Industrial School, Guadalajara, Jalisco, which includes a theological training center.

There are more than 4,000 baptized members of the Mexican Episcopal Church, of which approximately 2,200 are communants. There are twenty-two priests and thirty-two churches.

•

THE Doors of Opportunity are opening. One of the first checks received to replace some of the budget cuts that had to be made, was accompanied by a letter which said: "I am shocked that any diocese would fail to accept its quota and fail to pay same as I see by the article in *FORTH*." (May, page 7)

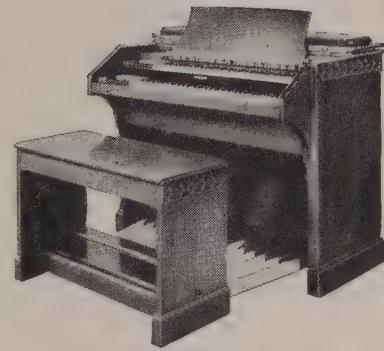
Another letter enclosing a substantial check said: "I hope the pamphlet *Doors of Opportunity* will help make up what is needed." The writer's gift was his entire pension for a month.

*FORTH*—June, 1948

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**GAY COLORED STREAMERS** give festive appearance to new Church of St. Matthew at Grande Riviere de Leogane, Haiti, (FORTH, January, page 29) as parishioners, government officials, and neighboring clergy throng to dedication service on December 14, 1947, conducted by the Rt. Rev. C. Alfred Voegeli, Missionary Bishop of Haiti. Built for tropical climate, church remained cool and airy, though crowded by congregation of a thousand, some of whom came bringing own chairs to relieve shortage of benches

## American Bishops

Continued from page 21

received invitations to all six Lambeth Conferences. In his absence the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee and President of the National Council, headed the American bishops, fifty-two in number. Bishop Gailor, described in the official proceedings as "acting Presiding Bishop," preached the sermon at the closing service, held in St. Paul's Cathedral.

The increasing attention given to the Lambeth Conference by the general public brought a new and unique problem to its secretariat. "The demand by people all over England to buy the chairs used in the library during the Conference was surprising. These chairs, each with its small leather case for papers hung on the back, had been specially made for the purpose, and each bore on it the name of the bishop who used it. It would be invidious to

mention whose chairs were most eagerly sought after, but those used by certain prelates could have been sold over and over again, and there were at least a hundred applicants who could not be supplied at all."

The next Lambeth Conference, seventh in the series, was able to meet as scheduled in 1930. Of the 307 bishops who accepted the invitation of the Archbishop of Canterbury and attended, sixty-one were Americans. They were headed by the newly elected Presiding Bishop, the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island.

It happened that I was in London on August 10, 1930, and the proud possessor of a ticket of admission for the closing service, which was being held for the first time in Westminster Abbey. Its dean, the Very Rev. W. Foxley Norris, had offered its principal Sunday service to the Conference. Visitors streamed toward the Abbey from every direction, the lucky ones clutching their green tickets, the rest hastening to join the already lengthening queues before the main doors. The Abbey looked just as it always looks on an August morning, but with one exception. Whipping in the breeze above one of its towers was the Stars and Stripes. Westminster Abbey was giving its own special welcome to the preacher of the closing service of the seventh Lambeth Conference: the Presiding Bishop of the American Church!



**NIGHTHERDER'S** pistol, cowboy game, is played by members of the Trail Blazers, new organization for boys at St. Mark's Cathedral in Grand Rapids, Michigan. Here Don Winterhalter creeps up on the masked nightherder, Peter Steensma, and makes a flying dive for the pistol on the floor before him. The Rev. H. Leigh Pink, canon of the Cathedral and trail boss for the new organization, directs the game, assisted by Clint Ripley and John Herts. Club members forward the work of Episcopal missions in the west, each boy pledging to give a dime a week

## Christ Church, Yokohama, Is Restored, Rededicated

CHRIST Church - on - the - Bluff, Yokohama, Japan, has been completely restored and was recently rededicated by the Rt. Rev. Light G. Mayekawa, Acting Bishop of Tokyo. The interior of the church was destroyed by American incendiary bombs during a B-29 raid in May 1945.

Built in the late nineteenth century, the original structure of Christ Church-on-the-Bluff was demolished in the 1923 earthquake. The present English Gothic church was designed by Jay Morgan, internationally famous architect, and was completed in 1930.

Until its seizure by the Japanese at the beginning of the war, Christ Church-on-the-Bluff was attended by the foreign settlement in Yokohama. During the war the church was used as a recreational center for convalescent sailors of the Japanese navy.

Five American G.I.'s began the church's restoration by clearing away the rubble by hand shortly after the American occupation began. Funds were collected by occupational personnel to rebuild the church, but the Japanese government offered to restore the church to its original state (FORTH, October 1947, page 37).

FORTH—June, 1948

## Church in Brazil Greets New Bishop Coadjutor

THE fiftieth Council of the Church in Brazil, meeting recently in Pelotas, enthusiastically received the Rt. Rev. Louis C. Melcher, newly consecrated Missionary Coadjutor of Southern Brazil (FORTH, April, page 12).

Among other valuable contributions made to the Council by Bishop Melcher were his proposal and presentation of a preliminary program for an every member canvass scheduled for May 23 to June 6.

During the Council six deacons were advanced to the priesthood. Three of the new priests were ordained by the Rt. Rev. William M. M. Thomas, and three were ordained by the Rt. Rev. Athalicio T. Pithan, respectively Bishop and Suffragan Bishop of Southern Brazil.

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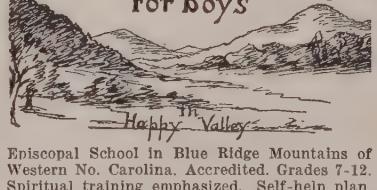
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## Women's Theological College Opens its Doors in England

WILLIAM Temple College, a theological college for women, has been opened at the Old Rectory, Haverden, near Chester, England, as a memorial to the late Archbishop Temple.

The new college is intended not only for women preparing for Church work, but also for those desiring to render Christian service in other vocations, such as social work or teaching.

Emphasizing sociology to an extent unusual for theological colleges, the prospectus states that "the college will give as sound and as thorough a course of study of the Christian faith and its bearing upon the structure of society as is possible in two or three years."

The College has received a set of gilt Communion plate including an antique Spanish chalice and an altar frontal for the chapel. Valuable gifts of books for the library have been made by various donors, including the S.P.C.K. (FORTH, April, page 20).

HUACHUNG University in Wuchang, China, is the proud possessor of several seeds taken from a "friendship tree," which is the last surviving of twelve saplings belonging to George Washington.

To perpetuate the idea of friendship that existed in colonial days, seeds of this tree, which was presented to Washington by Col. "Light-horse" Harry Lee in 1785, are now being sent to all parts of the United States and to the freedom-loving nations of the world.

Reports from Huachung indicate that the University plans to have a grove of these trees on its campus.

ST. PAUL'S Polytechnic Institute, Lawrenceville, Va., celebrated its sixtieth anniversary in April. The largest and second oldest of the schools under the auspices of the American Church Institute for Negroes, St. Paul's was founded by the Ven. James Solomon Russell to give industrial training to Negro youth and to prepare teachers for rural schools.

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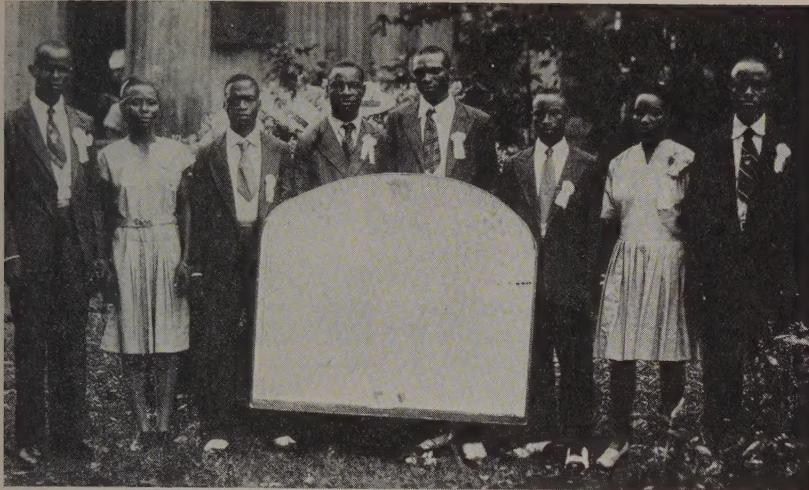
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**GRADUATES** at the tenth commencement of the Episcopal High School in Cape Mount, Liberia, present their alma mater with a plaque bearing the names of all graduates. The recent graduating class was made up of four students from St. John's School for Boys, one from the House of Bethany for Girls, and three day students from the community. The commencement exercises included a field day of competitive sports and a colorful festival at which tribal dress and native songs and dances were exhibited. The Rev. P. L. Okie, principal of St. John's School, made recordings of songs in six languages

THE seventieth birthday of John Andrews Ely, first Dean of the School of Engineering of St. John's University, Shanghai, China, was celebrated recently by the Association of Engineering Alumni of St. John's at a banquet in the University Social Hall. The engineering alumni are collecting funds to provide engineering and agricultural books for the University library in honor of Dean Ely.

About 150 alumni and guests honored Dean Ely, who served on the faculty of St. John's from 1912 to 1940. He is now teaching at Cooper Union, New York, N. Y.

\*

ST. PAUL'S Church, Panama City, Panama Canal Zone, recently applied for recognition as a parish. If granted, it will be the second mission in the Panama Canal Zone to gain parish status since such action was authorized last year. Christ Church by-the-Sea, Colon, became a parish early this year (FORTH, April, page 14).

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## Newfoundlanders

Continued from page 23

work his special interest, bringing the Church's message and a welcome to sailors from all parts of the world. The longshoremen are served by a similar volunteer crew under the flag of the Flying Angel, familiar to seamen in every English-speaking port in the world.

The war brought great changes to Newfoundland, and social services in the modern sense are rapidly expanding. Because farming is impossible in many parts of the island and most foodstuffs have to be imported, the cost of living is excessively high. This fact, coupled with low incomes, helps to produce the highest tuberculosis rate in North America. The government is now building on the foundations commenced by Sir Wilfred Grenfell; government hospital ships, staffed by competent doctors and dentists, are bringing medical and dental facilities to the outports; and whole communities are now being X-rayed for the deadly tuberculosis germ. Compulsory education has been in force since 1942, and air travel is swiftly making the old isolation a thing of the past. In all this work the clergy, as the key men of the communities, are playing a leading part.

Newfoundland is a diocese of difficulties in many respects, but it is a happy one. Its people are great lovers of the Church, and are comparatively free from the materialistic secularism so prevalent in highly industrialized communities. As the diocese takes its place in the Church of British North America, Newfoundland looks to the future with unconquerable hope.

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## CONTENTS

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—by E. Clowes Chorley, *Historiographer of the Church*

- I. Jackson Kemper and the Northwest
- II. Bishop Otey and the Church in Tennessee
- III. The Founding of the Church in Alabama, Louisiana, and Mississippi
- IV. Leonidas Polk and the Southwest
- V. Texas—The Foreign Mission that Became a Home Diocese

### BISHOP ONDERDONK'S ACCOUNT OF THE GROWTH OF THE CHURCH IN NEW YORK STATE

With Introduction and Notes by Walter H. Stowe, President, *The Church Historical Society*

### JOURNAL OF THE FIRST BISHOP OF THE NORTHWEST:

• JOSEPH CRUICKSHANK TALBOT—Edited by Bishop Thomas Jenkins, Author of "Man of Alaska"

### EARLY MISSIONARIES IN THE OREGON COUNTRY

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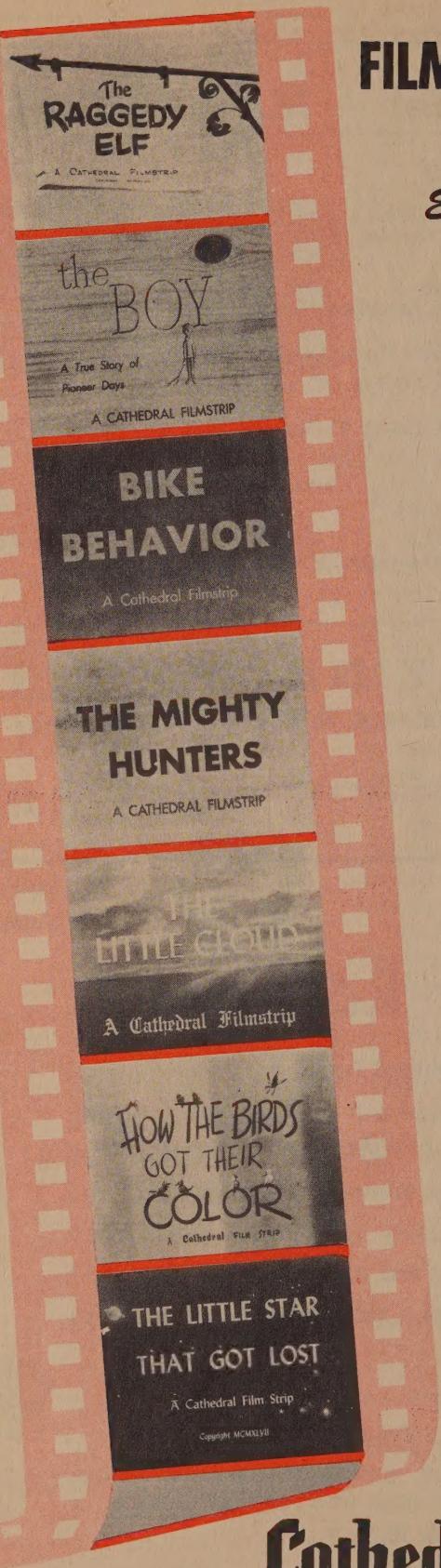
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